[44 cont.]
some of the Guajiro communities during their pillaging expeditions.

The value of the arrow, considered to be infallible, stemmed from the extremely important fact that its tip was anointed with the blood of a sacrificed child. The arrow took into itself, by magic contamination, the sacred and impure quality of the sacrificial ceremony performed on the child, [45] a quality of extreme value when one realizes that the child's own father performed the sacrifice.

The process is as follows: The Kusina, according to the story of our informant, an Indian woman from the Sierra de Jarara who had heard from her parents a great deal about the customs of these Indians, with whom the people of the Sierra had had dealings, were accustomed to take a male child from their own family. They carried him off to some distant hills situated in the interior of the Cocina sierra. They took him up a particular mountain, and on its summit under a pó (a special tree) they killed him. He was killed in this way: They blocked up his nostrils and squeezed his throat with their hands, that is, they strangled him, and with a pointed stone they struck his forehead several times continuously until blood flowed from it. This blood, which was exactly what they wished to obtain in the sacrifice, was not allowed to spill, but was gathered very carefully in a very clean utensil. In recent times the blood was collected in an empty tin such as those used for sardines or salmon, but it is to be supposed that in olden times a special ceramic container was used. Once the blood had been collected, they put it to boil in the same utensil in which it had been collected. Next they put it in another that in modern times was a glass container, although in former times it must have been of some other material, in order to preserve it. This utensil which contained the boiled blood of the boy was kept in the woods among stones which they collected for this purpose. The executioner, who was none other than the boy's father, had prepared beforehand a quantity of arrows tipped with the poison of a ray, which he later anointed with the blood and distributed among the rest of the Kusina natives or the Guajiro in general, in exchange for livestock. The price that had to be paid for one of these arrows was

[92 cont.]

177 789 The previous statement is borne out to such a point that even in native communities that are quite homogeneous, anthropologically speaking, as is La Guajira, it is difficult to learn which beliefs, which practices of magic or of sorcery, are autochthonous and which are acculturations due to contacts with the neighboring mestizos who, given the circumstances we have noted of being in the greater part mulattos, have a considerable collection of this type of beliefs and practices inherited largely from their Negro ancestors.

As it is totally impossible for us to make a list of the origin of all and each one of the autochthonous Guajiro beliefs, we shall have to confine ourselves to showing the similarities which they have in the whole of Colombian folklore. It is clear that this similarity will not always indicate acculturation, but only similarity due to the influence of other native groups that have disappeared but who once lived in Colombian territory, or exact beliefs which reached there from other continents and which can only be explained by the general evolutionary process of human mentality.

789 [426] Characteristics of charms. 1. Some charms can be lent by their owner to another person, if both the owner and [93] the borrower are of the same sex and if the charm is to be used by the borrower so that he may benefit by its virtues.

[262] 2. To make use of them, the individual during the period of action must submit himself to a special, very strict diet. The breaking of any one of the norms will cancel the effect and bring about serious prejudice to health, if not results contrary to what he had looked for and expected. The way to carry out this diet will be found described in the following section, "Application and Effects."

3. It is sufficient for a stranger to look at the magic object belonging to someone else for all its magic power to be transferred to him. For this reason it is an indispensable requisite to keep it safely from other people's sight and always to be wary of this type of violation.

438 789 675 4. It is very difficult to obtain a true charm because while those who sell these are old women very practiced in this art, many unscrupulous women often devote themselves to the trade

[93 cont.]
in charms, which usually have no magic value and are a complete fraud. These women are accustomed to putting in a small wool bag something that has the appearance of a charm and selling it as the legitimate article.

5. A love charm is worth about 300 Colombian pesos, and just the loan of it for a few days to a friend for him to get the desired results is paid for. Such a temporary loan is worth 100 Colombian pesos.

6. Besides the love charms which are strictly Guajiro, there are others that the so-called "Gocha" women sell. There are many of these women in Maracaibo and Zulia. Unfortunately, we could not obtain any special data about these makers of magic charms, of whom there are many on the eastern borders of La Guajira.

7. The charms serve equally for either sex; what varies is in general terms the effects of the charm.

8. Some personal objects, such as hair, sandals, etc., may form the basis of a love charm of great magic potential. This potential is above all due to the possession of a part of the personality of the person whom one wishes to harm.

9. Different love charms can be mixed together.

10. Charms may be acquired among civilizados. This kind of magic material is carefully kept in glass containers made especially for this purpose. [94]

Love charms. The Guajiro Indian, man or woman, knows and uses different charms to attract or repel love. They have them of different classes as regards form, preparation, and raw material. Some of them are the following:

a) One has the shape and general appearance of the excrement of the machorro, (a species of lizard). It has been stated that one of the magic objects used by the shaman is a small wool bag containing a paste prepared by a herbalist that is in the shape of goat excrement and is used to attract the spirits.

b) Another, which is kept inside a small glass receptacle, looks like a stone and is accompanied by some small pieces of coral.

c) Another is made in the following way: The root of a herb, very abundant on Itojoro Hill, is ground and [the paste]

8:Armstrong & Métraux E-4 (no date) 1948
SC13 Goajiro SC13

273 method the maize is finely pulverized by hammering on a flat stone, instead of being masticated. Beer is drunk in large quantities, as is rum received by trade.

276 Both sexes commonly smoke long narrow cigarettes, which the women make of bundles of 8 or 10 leaves. Formerly, at least in the western portion of the country, the *Goajiro* chewed coca (hayo) with lime, which stained their teeth black. Coca is still grown, but there is no mention of this custom in recent times.

RELIGION

776 *Goajiro* religion is imperfectly known. Mareigua (Maleiwa) seems to have been the Creator and Culture Hero. He caused the first *Goajiro* to emerge from the ground and taught the tribe how to produce fire with a drill. He saved them during the flood by raising the Cerro Pororo where they had taken refuge and by driving the jaguars away. As a Supreme Being he shows some moral preoccupation, in the past having punished those who lived in incest. He sends rain and all the good things which the *Goajiro* expect from nature (Hernández de Alba, 1936, p. 44).

Yoluba (Yorja) has been thought to signify the god of thunder, lightning, and drought, but the term probably does not designate a single deity but bad spirits or ghosts in general. These are feared at night when
776 the sky is clouded; to prevent their inroads the *Goajiro* stretch a thin cord
789 between two poles reaching above the roof. They attach to this cord, at regular intervals, fishhooks which serve to entangle the Yoluba and make their stay unpleasant. Sometimes when sounds coming from the bush are thought to have been made by spirits, the Indians light embers and throw stones at them.

787 The *Goajiro* give considerable importance to dreams. A dream may
●438 cause the desertion of a camp, a war, or a consultation with a shaman. The *Goajiro* carry charms which they buy from shamans.

SHAMANISM

756 *Goajiro* shamans (pinche) are of both sexes. Aside from their long hair shamans differ little in external appearance from ordinary persons, but their power is reputed to be considerable and people avoid offending them. They are said to cause the heart of a person to stop beating unless they are paid enough.

A shaman keeps his cures secret and divulges them only to a successor, who undergoes a long period of training and who pays his instructor a certain number of cattle. When the training is complete, there is a public initiation with dancing and drinking, at which the novice is seized by fits as demonstration of his new power. The instructor chants spells